

neuter form, *Brahma*, it usually implies prayer, or praise, or sacrificial food, or, in one place, preservation (p. 274); in its masculine form, *Brahma*, it occurs as the praiser, or reciter, of the hymn. (p. 204), or as the particular priest, so denominated, who presides over the ceremonial of a sacrifice (p. 24): and in neither case does it necessarily imply a *Brdhmana* by caste; for, that the officiating priests might not be *Brahmans* appears from the part taken by VISWA-MITRA at the sacrifice of S'UNAHSEPA, who, although, according to tradition, by birth a *Eshattriya*, exercises the functions of the priesthood. There is one phrase which is in. favour of considering the *Brdhmana* as the member of a caste, as distinguished from that of the military caste (p. 279): "If you, INBEA and AGNI, have ever delighted in a *Brdhmana*^ or a *Rdjd*, then come hither:" but even this can scarcely be regarded as decisive. A hymn that occurs in a subsequent part of the *Veda* has, however, been translated by Mr. Colebrooke, in which the four castes are specified by name, and the usual fable of their origin from *Brahma*, alluded to.^a Further research is

necessary, therefore,
before a final sentence can be pronounced.

From this survey of the contents of the
first book
of the *liig-Veda*, although some very
important ques-

* In the *PurusJia ShUs*,, in the eighth *AshfaM*, we
have this
verse: " His mouth hecame a priest [_*Brahmana*]^ his
arm was made
a soldier [*ITshattriyi*]^ ; his thigh was transformed-
into ahushandman
[_*Vaisya*] from his feet sprang the "servile man
[*S'tidrd*]."—Cole-

hrooke on the BeKgiours Ceremonies of the Hindus,
Asiatic Researches,

ToL vii., p, 251.